4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

As Humboldt has so justly remarked, "the most difficult and the most important event in the history of human society is perhaps the change from a nomadic to an agricultural life." This change among the Araucanos was not brought about by any compulsory conditions, but seems to have been adopted gradually by the race on seeing the advantages accruing from the new mode of life, and at first only in a very desultory way.

The Spanish conquest brought with it knowledge of new cereals and plants, other domestic animals, a fuller use of metals, and a considerable change in the tribal government, owing to the necessity of continued union to repel the invader.

The introduction of spirituous liquors did not, for a considerable time, make much headway. The relations between the whites and the Indians were so strained, and the stern, hard discipline of constant warfare so maintained, that the results of this traffic were not for a long time apparent. But after the declaration of the Republican Government, when there were longer lapses of peace, it became a lucrative business, and many large fortunes were made by distilling cheap "firewater" in the frontier districts. To such a degree did this traffic attain that it is a common saying in the south that the distillers did in a few years what the Spaniards failed to accomplish in three centuries—reduced the tameless Araucano. This vice has taken such a hold of the Indian that in general it has completely changed his character and mode of life, and from being a fierce, untiring, vengeful patriot, he has become a drunken, cringing, soulless vagabond, who would sell land, stock, wife, daughters, or his soul itself to indulge in his craving desire for drink.

Clothing.—Prior to the Incasic invasion of the northern tribes the Araucanos led a purely nomadic life as hunters, shifting their *toldos* from time to time as the exigencies of the chase demanded. Their only dress consisted of the skins of wild beasts, sometimes hung as aprons by strips of hide from the waist, or passed cornerwise between the legs and brought up under a waistband. In winter they protected themselves from the cold and rain by long blankets of furs coarsely sewn together, or by guanaco skins, after the fashion of the Patagonians of the present day. In those earlier days, men and women alike wore their hair long and braided into two long plaits, fastened together at the tips by strips of hide. Now, however, this fashion is left to the women, and the men wear a mane, cut off square a little above the shoulders, and bound round above the ears with a bright-coloured worsted band or cotton handkerchief, red being the favourite colour. Formerly, in warfare, and at their principal feasts, the warriors wore the heads of wild beasts as helmets, the skins and tails hanging down their backs, and fastened under the chin by straps. They also fashioned rude sleeveless shirts of the softer skins, using eyeless needles of bone or thorn, and thin strips of hide or vegetable fibre. In some parts they also produced a coarse kind of fibre cloth, employing rushes, flowers grasses, or the stringy inner bark of certain trees. This was evidently an imported custom, and was probably learnt from the Calchaqui, who inhabited the eastern slopes of the Andes north of the 32nd degree. There

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

reised or lowered as desired. Both these cross-bars are provided with rows of tiny wooden pins over which the warp is stretched. The shuttle is long and needle-shaped, and is used alternately with either hand. The weft is beaten down with the same shuttle, or sometimes by a rude wooden comb. When the cloth to be woven is all one colour, the wool is dyed before the weaving begins. When stripes or designs of other colours are to be introduced the web is stretched on the frame, and the parts not to be dyed are bound round very tightly, the binding being sometimes greased. These parts are after carefully given the colour required. The colours principally used are black, blue, vermilion, yellow, and green. The dyes are for the most part vegetable, but some mineral colours and earths are known. The dyes are extremely fast, and retain their bright tints till the garment is worn out.

Skins.—Formerly the whole dress of the Araucano was composed of skins. Now they are seldom used for this purpose, but serve as rugs, beds, saddle pads, etc. They have two ways of preserving and preparing skins, one retaining the hair, and the other converting them into a kind of leather. In the first case, the fresh skin is stretched out on the ground, and pegged down with small wooden pegs, the inner side uppermost. When it is thoroughly dry, it is worked up with the hands and softened. The instrument employed for this purpose is peculiar. It is formed of a forked stick of some hard wood, one leg of which is left longer than the other. The inner surface of the fork is shaved away to form a sharp edge which is also notched. At the joint of the fork a piece of flint, iron, or other hard substance with a rough edge, is fixed as firmly as possible. The instrument is hung to a post by its longer limb, and the skin drawn to and fro in the notch of the fork. This is continued until it is completely softened. In the case of straps and thongs, they are afterwards rubbed with grease to keep them supple and to prevent them from fraying.

To remove the hair from the skin, it is first soaked in wood ashes and water. On being taken out it is scraped with sharp stones, shells or knives, on the inner surface, until the roots are loosened, when the air is plucked out. The skin is then dried and treated in the manner described already.

The principal skins used are those of the puma, guanaco, wild cat, coypu (a kind of beaver), fox, deer, otter, and dog; also sheepskins, and the hides of horses and cattle.

Pottery.—The Araucanos have acquired considerable skill in the fabrication of this article. The Indian territory is rich in different coloured clays, those most used being red, black, slaty blue, ochreous, and white, the red and black predominating.

The pottery is generally made by the women of the family, who use no other tool than a spoon-shaped stick to smooth the surface, which they do by wetting the stick. They fashion their ware by welding with their fingers. The base is formed in a single piece, and the vessel built up by stripe of clay being added and worked in. The clay is of sufficient consistency to retain any form given to it. Each layer as it is laid on is smoothed over with the spoon.

The usual forms given to the household ware are those known as pitchers, pans,

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

Dyeing.—Dyes of many colors, the majority of them derived from plants but some from earths, were used to tint the wool. Mineral substances were used to dye wool black, red, yellow, and white; plants, for black, blue, green, red, yellow, coffee, and violet. (Cf. list of plant dyes in Lothrop, 1930, pp. 333–35.) Indigo was obtained by barter. Wool in natural coffee color and grays was also used.

A technique of tie-dyeing of the white warp, before the weft is woven, with ties of string and maki bark is described in detail by Felipe Reyes (in Guevara Silva, 1913, pp. 176–77; cf. Latcham, 1909, p. 339; Lothrop, 1930, p. 328; Millán, 1934, 1:220–22); a technique of combination tie- and resist-dyeing of the white warp, with the use of a white clayey earth paste as a resist, by Claude Joseph (1928 a, pp. 1029–1031).

Skin dressing.—The skins of various wild and domesticated animals, such as the puma, guanaco, wildcat, coypu, fox, deer, otter, sheep, horse, cattle, and dogs, were used as rugs, beds, saddles, straps, etc. If dressed with the hair on, the skin was stretched out, pegged on the ground. When dried, it was softened with the hands and by drawing to and fro in the notch of a forked stick hung to a post. Straps and thongs were rubbed with grease to keep them supple. To remove the hair, the skin was soaked in wood ashes and water, then fleshed with sharp stones, shells, or knives, until the roots of the hair were loosened. Then the hair was plucked out, and the skin dressed as above (Latcham, 1909, p. 339). According to Félix José (1916, 2:96), salt was put on skins to prevent rotting, they were softened by hand, and were then anointed with grease.

Pottery.—Pottery has been made and widely used by the *Mapuche-Huilliche* since pre-Hispanic times. Their country is rich in suitable clays. Pottery making was the woman's task. Tempering was done with fine sand or pulverized rock or shell; shaping, by the coiling method (pl. 154, *left*); smoothing, with a spatula, usually spoon-shaped. The kilns were pits dug in the ground or on hillsides, or firing was done inside the dwelling. Vessels of many kinds were made (pl. 154, *right*): Cooking pots, large jars with rounded or flat bases and without handles for carrying water or holding chicha, single- and double-bellied pitchers with one or two handles, the *kütru metawe* (an effigy pitcher crudely resembling a steamer duck), plates, dishes, etc. Some of these types are seemingly of rather recent introduction. A common pitcher type early depicted (Marcgrav, 1648, ill. p. 234) and occurring archeologically (Medina, 1882, figs. 184, 204–07) has a globular belly, rather narrow neck, and a single handle. In general, the pottery of the *Mapuche-Huilliche* and archeological specimens from their area are distinctly inferior in workmanship and decoration to the pottery of the historic and prehistoric cultures to the north and east northeast of the *Araucanian* region. Except for some geometric

10: Hilger E-5 (1946-1952) 1957
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278 757 Soya. To cure sore eyes, leaves stripped of outer layers are poulticed below, above, and to the side of the eye.

Toroejil. Any stomach ailment is relieved by a decoction of it. "We sometimes call this plant malba; in Chile it is called toroejil cayuno."

Unfermented apple juice is taken as a blood purifier.

For sore throat, an unidentified plant is cooked in a small amount of water until it forms a thickened concentrated substance. This was applied deep down in the throat with the first two fingers.

Note: Juices are extracted from plants either by scraping or pounding them; by crushing them in the palms of the hands; or by rubbing them by rotating the palms, one over the other, with a circular motion; or mashing them with the fist of one hand in the palm of the other hand. Powder is obtained by pounding dried plants between stones. (See Appendix B for other plants used by the Araucanians.)

Curative household measures not related to plants are the following:

A burn is overlaid with a wad of wool saturated with blood from a slight incision made in the comb of a chicken.

Kerosene is poured into an open wound.

A thin slice of meat, slightly heated in the fire and rubbed in with salt, is applied to a bruise, "including a blue eye."

Mother's milk is dropped into a newborn baby's eyes and into sore eyes of older children and adults.

A broken arm or leg is tied between straight slender branches of a tree.

Formerly, the meat of a dog, not yet a year old, was eaten to cure stomach ailments. Stomach troubles were also alleviated by drinking water containing the scrapings of blue stones, "the ones that fall during a thunderstorm." "My mother has two of these stones, very dark blue ones, which she used in this way."

The bile of any large animal mixed with clear water taken orally brings a boil to a head.

Bad blood thought to be due to sickness is let flow through a piercing made in the upper layer of the skin of the person's hand.

A 65-year-old man had wound red yarn around his painful wrist. "I saw a mestizo Argentine do this, south of here where we were shearing sheep. Since it gave him relief, I thought I would try it."

No remedy for toothache was known. An aching tooth was pulled—"but we seldom have a toothache. My daughter there [14 years old] and my son [25 years old] have never had a toothache. I [82 years old] had my first teeth pulled recently—it was a loose tooth. I loosened it by stretching leather. We stretch leather by holding it taut with the teeth and pulling it with both hands." [244] Eating meat raw is thought to keep teeth intact.

No remedy for goiters is known. "Not even the remedies used by the Argentines help us. Formerly we had no goiters." Persons with goiters—men and women of all ages and adolescent boys and girls as well—were seen in all areas visited.

Water was dashed into the face of a frightened, breathless child. If this did not cause the child to breathe, the mother put her mouth upon the child's and forced her own breath in and out of the child's lungs. (Cf. also pp. 280-281 for treatment of sick children.)

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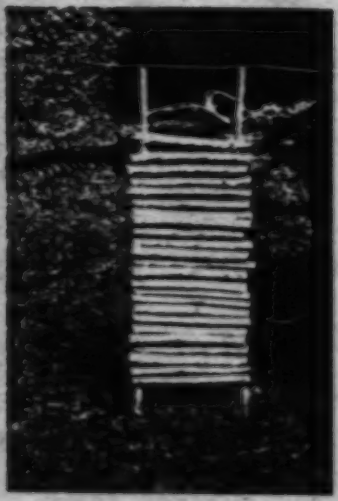

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1 and 2. Miniature omaja cradleboard made by Kolegua. 1, Side to which child is tied (Pilpil). 3, Rhea in captivity under the protection of Parque Nacional de Lanín (Lago Lacar). 4, A basket (bolito) used as a sieve and for carrying and storage (Trompul). 5, A tolil. 6, An implement made of pumice, formerly used in tanning hides. (1 and 4, courtesy of Martha Ilg-Kronauer, San Martín de los Andes.)

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ground, so located that the rear of the toldo was toward the prevailing winds. The distance between the poles depended on the size of the toldo to be erected and the size depended on the number of families that were to live in it. An ordinary one was from 25 to 30 feet from front to back. The six poles of equal length, in two sets of three, were set firmly into holes opposite to each other to form the two side walls. The three remaining poles were used to form the gable end—the end used as the entrance. The tallest pole was placed midway between the two side walls and in line with them. The two remaining poles were set one each to the sides of the tallest pole. The hide covering was then drawn over the poles from the rear to the gable end and tied to the poles with horsehide thongs. The meeting of the hide at the tallest pole provided the entrance. The covering had to be large enough so that its edge rested on the ground beyond the poles. Heavy stones were then laid along the edge to keep the wind from blowing in. Smoke found its way out through openings in the roof where hides overlapped. 342

Women sometimes decorated the inside of the toldo with paint made of white earth (mallo) or red earth (kelü barro) mixed with grease of rhea. It was applied with a wad of wool. "I like to think of those days," Kaupan reminisced, "when we used to visit back and forth sitting in those attractively decorated toldos. We did not have to work at hard labor as we do today. All that men had to do was to tend their animals. I sometimes sit all day and think about those days." 353 461

Hides used as toldo coverings were those of guanaco, horse, and cattle. Women directed the tanning of the hides and did much of the work themselves. All meat on the flesh side and also the thin skin under it were removed with a scraper made of hard stone sharpened along one edge. The stone was tied between two pieces of wood which formed the handle. The scraper was held with the palm of the hand downward, and moved toward the performer. A scraped hide was rubbed with a mixture of grease and salt and allowed to lie for several days. It was then washed and rubbed with a rubbing stone (leura quiñé) (pl. 74, *6*), back and forth and with a circular motion, to the degree of softness desired. Men, women, and children assisted in the rubbing. Liver of the animal to which the hide had belonged was now smeared over the inner surface of the hide and dried in the sun. "One can tell when it is dry when it feels like wax to the touch. If the sun is hot, it may take only one day for drying." To remove the dried liver the hide is again rubbed with a rubbing stone, but with a finer surfaced one. Rubbing stones were 5 to 6 inches in height and 3 to 4 inches in diameter at the base. All specimens seen were of volcanic rock, porous and light. Bone was not used in softening hides. 342 281

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281 294 Ojotas were made from horsehide. The person for whom they were intended stood on a piece of hide, which was then cut to shape well beyond the outline of the foot. The edge of the leather was then punctured at intervals with holes through which a lacing of cowhide was passed. The lacing could be drawn to bring the hide together at the ankle, where it was secured with a knot.

Boots were made by stripping the hide off the legs of a horse, removing the hoofs, and then treating the flesh side as were the hides used as toldo coverings. The rider's toes protruded through the opening made by the removal of the hoof. "Toes needed to protrude, since the big toe controlled the stirrup," noted the informant. If a boot did not fit snug, it was tied about the ankle. Spurs were fastened about the ankle and instep. A spur was a nail hammered through a block of wood that was fastened to a band of leather.

291 A woman was completely clothed if she wore a dress (kəpam), shawl (ekull), stickpin (təpu), neck and breast ornament (ʃikill), headband (trarüloŋko), and silver earrings. The dress reached from shoulders to ankles and overlapped in front where it was held in position by being pinned together with a təpu. A woven belt, wider than one used by men, secured the kəpam at the waistline. Back and front were overlapped on one or both shoulders and fastened with a little stick or twig, more recently with a safety pin. A 60-year-old woman examined a photograph of a Chilean woman in kəpam and said sadly, "It is a pity that all this had to end. I wore a kəpam until the soldiers came and chased us from place to place. It was impossible in those days for women to set up their looms long enough to weave. We had to buy ticking then to make clothing. Anyway, the Whites wanted us to do away with our own way of doing things, and that included our way of dressing."

The shawl was a piece of woven material approximately 2 yards square. If a woman wove one for her own use, it was of one color throughout; if she intended it as a gift (shawls were often among the gifts exchanged at the marriage ceremonial), she wove it of one color with a border of white. When guanaco wool became scarce, sheep wool dyed black became a favorite color. No design was woven into a shawl.

301 The təpu was a stickpin with a large silver disk. The ʃikill had several pieces of silver strung one below the other, often with danglers, and ended in a cross. The trarüloŋko was a silver-ornamented headband worn to keep the hair in place.

291 Adults today wear modern clothes patterned after Argentine open-country styles, made of factory-woven cloth. Factory-made canvas